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ISRAEL: NEW YEAR 5714

JEWISH OBSERVER AND MIDDLE EAST REVIEW

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THE YEAR

5713—WHAT WENT WRONG?

The Jewish Year 5713 came to an end at dusk on Wednesday; so did the Islamic Year 1373. For Jews and Arabs alike it had been a testing year; reality had stepped in and had to be faced. It was not easy; in some ways it was even disappointing.

Israel had grown a fateful year older; but what a year! Emigration had replaced immigration; unemployment had replaced full-employment; devaluation had replaced an artificially maintained standard of life; and Eisenhower had replaced Truman in the White House.

But even grim reality can be deceptive. The turn in Israel's fortune, the virtual stopping of immigration, the existence of an element of unemployment, the lowering of living standards all contributed towards saving Israel from a major disaster.

On verge of collapse: For last February Israel was on the verge of economic collapse. The pressure of inflation, excessive capital expenditure, and flight from the Israel pound, combined with the huge gap between imports and exports, produced a situation which in the words of Israel's leading economist was more serious than anything that had happened in 1948.

At this point the New Economic Policy was introduced. It reversed a number of policies that had almost become dogma. "The laws of economics," Premier Ben-Gurion was told by an American adviser, "are not enemy soldiers who turn and run at the sight of an Israeli; they stay put and have to be overcome." And stay put they did.

Balance sheet of progress: The measures by which the disaster was averted mark another phase in the evolution of Israel's life; one of the most significant of its short history and on par with the fighting effort of 1948. It was the one event that redeemed 5713 from being a year that would be written off in the balance sheet of Israel's progress.

For the measures that were taken to restore the position were largely taken by the people of Israel themselves; they made the major contribution. They had to drastically revise standards, forego many accustomed pleasures and comforts, work harder for less money and face more acute competition.

There was also another side to it.



Premier Ben-Gurion—Where is the successor generation?

While revolutions shook the surrounding countries and one after another of them passed into the hands of a dictatorship, Israel's Governmental system remained extraordinarily stable. There were Government crises almost from last September, the beginning of the year 5713. They lasted on and off for almost three months during the height of the economic crisis.

Political Calculations: They showed that the maturity of some of the political leaders was a long way behind that of the mass of the people; but in the end, Premier Ben-Gurion's determination to create as broad a national Government as was possible triumphed. In December the Conservative General Zionists agreed to join the Coalition Government. The Right and the moderate Left faced the critical situation together.

A number of influential Mapai leaders still opposed drastic action on the economic front because they feared the loss of members to Mapam which, outside the Coalition, continued to oppose the drastic new economic policies.

Moscow's influence: At that point Moscow came to the rescue. The charges against the Jewish doctors were now added to the executions of Slansky and his colleagues in Prague. A general campaign against Israel was unleashed by the Communist countries. This led to the break-up of the unity of Mapam;

nch seceded and formed his own "Left Brigade," and, more important, it removed the fear of Mapam rivalry from the Mapai leaders; it thus gave the new policy a chance by giving it nationwide support.

This chance Israel has taken. She is today stronger and more secure than she was in February. The morale of her people is better than it was a year ago. They have responded to leadership and hardship. But this has not yet solved the major economic problem: this coming year Israel may be called upon to reconsider the whole economic basis of her existence.

HOME FRONT CHALLENGE

During the next twelve months Zionism in Israel will undergo a critical test: they will have to demonstrate that Israel can maintain a population of two or three million without having to expand its frontiers.

In Israel the great debate has already begun. Some of the experts concerned with agriculture and who are in a position to see the problem, particularly Dr. Raanan Weitz, the deputy director of the Settlement Department of the Jewish Agency, have challenged the whole basis of Israel's Five Year Plan for Agricultural Development.

Demoralising Aid: Weitz, and those who think like him, claim that this plan provides no solution for the fundamental problem of making Israel economically independent of foreign aid. They consider it essential to bring about this change in order to avoid the growth of the public attitude which expects outside economic aid as a matter of right. This attitude threatens to demoralise the Zionist way of life in Israel.

The change which men like Weitz, Hoofien and Horowitz advocate would involve a further drastic reduction in the standards and a complete change in diet of the country. To become independent, they say, Israel must learn to eat and live without expensive milk, meat and wheat imports; she must adjust herself from the Western to the Asiatic diet. This would involve an agricultural revolution, a shift from the present method of mixed settlement farming.

Independent in 5 years: Only in this way, can Israel substantially reduce the rippling expenditure of \$100 million annually on food, feeding stuffs and agricultural equipment.

Already the official Mapai and Mapam faction has been violent. But there is

no doubt that this will become a great 5714 issue on the Israel home front. It is the first attempt to work out a plan that would make Israel's agriculture economically independent in five years' time. But the price to be paid is no mean one.

WORLD JEWRY— TOO MANY VOICES

For World Jewry it was a year when the Jewish Problem acutely re-emerged—and for a while occupied the centre of the international stage. The Prague trial of Slansky and others in November captured the headlines and provoked speculation about an anti-Jewish development in Communist policy.

Slansky was executed. East European denunciations bore an uncomfortable resemblance to the terminology characteristic of Jew-phobia. The enemies of communism greeted the new developments as anti-Semitism; even its friends were abashed.

"Purge" Months: As the year proceeded pessimism seemed confirmed. In the middle of a raw cold January Moscow dropped a bomb which reverberated throughout the world—the arrest of nine Jewish doctors charged with murder by medicine of Soviet leaders. The purge began in earnest. It reached East Germany.

The Jewish people was shocked. Israel led the impassioned indignation. Anglo-American Jewry joined in. The Jewish Agency called an emergency conference

on East European Jewry to meet in Zurich.

Then in February the Soviet Legation in Tel Aviv was bombed by extremists. Israel's moral advantage was compromised; Russia broke off diplomatic relations. It was the lowest point in the relations of World Jewry and the Soviet Union since the October Revolution and profound misgiving was felt for the fate of the millions of Jews in Russia and its satellites.

The Symbol Dies: But on the eve of the Zurich emergency Conference, Joseph Stalin, the symbolic figure of Communism in power, died of a stroke in the Kremlin. His death was followed by indecision over the holding of the Conference. All the world was asking: Was Stalin the author of the Kremlin Jewish policy, or was it the creation of his subordinates?

The answer from Malenkov, new Soviet leader, came swiftly. He promulgated a series of liberalising measures, spoke placatingly to the West and, on April 4, ordered the release of the Jewish doctors while arresting those responsible for their indictment as having invented the evidence in order to discredit "honourable Soviet citizens."

Soon it was made clear by Russia that the breach with Jewry would be cemented by the resumption of relations with Israel, which took place in August.

Austrian Reparations: World Jewry returned to other preoccupations. The year had seen other important issues arise—chiefly the preliminaries of reparation talks with Austria and the case of the kidnapped Finaly children which pro-



The diplomatic problems of 5714. Ambassador Elath presides at a Paris meeting of Israel envoys. Others are (l. to r.) Syrkin, Raphael, Eban, Sasson, Shiloah, Divon and Kidron.

voked controversy in France and elsewhere.

The Finally children, after delays and excuses by the Catholic authorities, were returned to their relatives. The Austrian talks, however, were soon bogged in difficulties. Austria seemed more willing to concede the principle than the practice, putting forward an estimate of the value of Jewish property to be indemnified that bore only a ghostly resemblance to reality.

Lack of Leaders: During the year the problem of too many voices in Jewry became acute. It handicapped the formulation of stable relations with Israel and weakened the influence of Jewish opinion in world councils. The organisational war in American Jewry, with its pallid echoes in Britain, reflected a general lack of direction, of leadership, in Jewish life.

The World Jewish Congress sought to resolve this disunity, appealing throughout the year for an attempt to forge a common Jewish international instrument. This appeal was strongly expressed by Nahum Goldmann at the Third Assembly of the World Jewish Congress in Geneva last month.

But the Assembly failed to come to grips with the main issues of Jewish life outside Israel. Only a few weeks after its conclusion, the new situation in Germany following Adenauer's triumph pointed the dilemma of the Assembly.

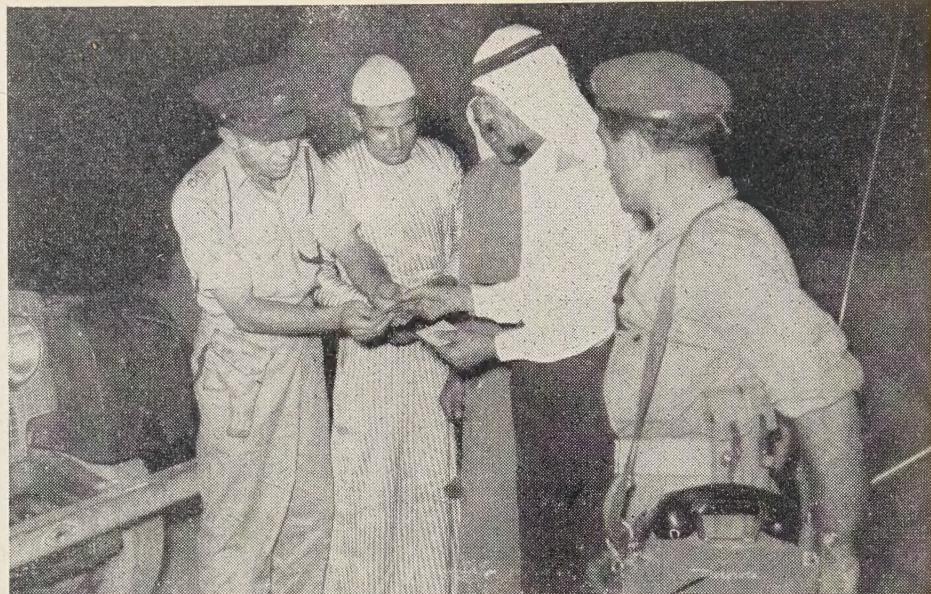
Germany is on the verge of re-arming and using her weight again. What is World Jewry's answer?

But outside Israel the crucial problem of younger leaders, capable of succeeding Ben-Gurion and Goldmann—the successor generation, in fact—remained unsolved.

ARAB PEACE: NO PROGRESS

The most disturbing feature of the year was the deterioration of Israel-Arab relations. This showed itself by an increasing number of border incidents, by the growing sharpness of speeches on both sides, and also, to some extent, in the growing tension between the Israeli authorities and the Arab minority in the country.

The meeting of the Arab League Political Committee in the last week of the year underlined the distance travelled from the more hopeful situation a year ago. After an interval of five years it seemed that the Arab States were again assuming commitments in Palestine which might have far-reaching consequences.



Israel Army patrol checks Arab identity papers in border area.

Jordan in Egypt's orbit: Under the supposedly pro-British Premier, Fawzi el-Mulki, the new Jordan Government was moving rapidly into the Egyptian orbit. He sought Egyptian help, arms and also troops to reinforce his position in Jordan.

To what extent Mulki's policy of establishing an Arab League Militia on Israel's frontier with Jordan will affect Jordan's Treaty of Alliance with Great Britain is one of the issues carried forward to 5714 and 1734.

Israel's Missing Policy: Unresolved also remains the implications of American policy. The earlier fears by Israel had proved premature, to say the least. But there are increasing signs of a more independent and determined U.S. policy making in the Middle East. It showed itself in Persia yesterday; it may show itself either in Egypt or in Israel next.

It was on this Arab front that 5713 went wrong. It was here that Israel policy was least effective. In fact, it was difficult to discern a consequential policy.

It was not clear what the Israel Government proposed to do with its 180,000 Arab Minority. The Arabs were showing more discontent and greater self-assurance. They began looking towards Damascus for leadership. This tended to increase Israeli suspicions and to make a settlement still more difficult.

Retrograde Year: Thus over the whole scene loomed the mutual suspicions. These were not lessened by the policy of the Great Powers; the supply of jet aircraft and arms generally; their hedging on the major issues, and not least by the

delay in the settlement of the Anglo-Egyptian differences.

5713 thus ended on this sector on a note of tension and concern. It was a retrograde year from which neither Israel nor the Arab States could draw much satisfaction. It left for the future and the statesmen on both sides to evolve a solution that would bring peace to Israel and her neighbours—as the only alternative to another inconclusive and costly war.

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ISRAEL

THE NEW YEAR

FORECASTS AND PERFORMANCES

Many features of Israel's life have already taken on a traditional character and on the eve of the country's sixth New Year, people and government are again preparing to celebrate the Festival. Nor is the New Year regarded invariably as a religious occasion. In many socialist settlements the emphasis is on its secular, historical significance, and certainly the character of official and military celebrations introduces a ceremonial new to Jewish history.

Jewish Agency Accounting: Most traditional is the habit of assessments, and the Jewish Agency has issued a survey of the past year that provokes uneasy reflection. On the key question of immigration Israel has come to a standstill. Although one thousand new immigrants entered the country every month of 1952-1953 they were cancelled out by the same number leaving for settlement abroad.

Altogether, we are told, since 1948 7,000 immigrants — 7 per cent of the total — left Israel to settle elsewhere. The Jewish Agency is hoping for a renewal of immigration from Hungary and Rumania, in the light of improved Israel-Soviet relations, but the record of the past year does not encourage hope that the target of doubling the population by 1960 will be realised.

In land settlement, the picture is brighter. Forty-three new villages have been established during the year—four by Nahal ex-servicemen, twenty-three by farmer immigrants and thirteen by town dwellers who settled on the land.

The Attitude to Terrorism: Public opinion was deeply stirred over the recent terrorist trial. People were shocked that so many juveniles were involved, and the severity of the sentences were interpreted as evidence that the Government saw the terrorists not merely as delinquents misled by fanatical propaganda, but as a serious menace to security.

Press opinion almost universally endorsed the official view. *Ha'aretz* said that the court had "uncovered the background to acts of violence which caused grave internal and international harm to Israel." Religious fanaticism and extreme nationalism had proved highly explosive and it remained to be seen whether the prosecution of the terrorist

gang would eradicate political violence in the country.

Davar, the Histadrut daily, declared that the trial had shown that there were religious extremists like *Neturei Karta* and agnostics—boys, girls, and adults—who were united in a mad hatred for the State, Government and democracy.

Al Hamishmar, the Mapam party newspaper, described the terrorists as "a fascist underground organisation" which during the past year had initiated a wave of crimes including arson, bombing and attacks on foreign legations.

The gang's motives, according to the paper, were "hatred of the workers, of socialism, of the Soviet Union and of everything in the State of Israel."

Religious Censure: Nor is the religious *Hatsofeh* sparing of criticism. "Certain elements among the young people who established the State have not yet been weaned from the mental attitude of terrorism and underground methods," it says. "They think that what was permissible against the foreign foe is also permissible against the State of Israel and its Government."

Hatsofeh adds: "There can be no error so horrifying, and no more fundamental deviation from the teachings of Judaism than the use of terrorism and intimidation."

The right-wing *Herut* varied its criticism and directed it mainly against



Dr. F. Shinnar, head of Israel Purchasing Mission in West Germany.

"the sadistic tendencies among the police." But it also condemned the underground for employing methods justified against the mandatory regime to attack the State of Israel.

As for the *Jerusalem Post*, the activities of the group was "fascism in its worst form," and it would be a mistake to assume that terrorism had been eliminated. "The spirit of violence is still alive," warned the newspaper.

(Continued over)

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A Reparations Bomb?: As if to confirm the *Jerusalem Post's* comment, it was reported on Sunday that a man was apprehended by dock police while carrying a time-bomb into Haifa port.

He was said to be Benzion Hartman, Haifa correspondent of *Herut*, and was believed to have intended to explode the bomb as a protest against the arrival of West German goods under the Reparations Agreement.

The Israel freighter, S.S. Rimon, was unloading its fourth shipment of German goods, mainly irrigation piping, at the time.

Non-German Goods: The reparations agreement however is well under way. It was announced on Saturday that Israel will use D-marks under the agreement to bring goods from Malaya, Argentine, Brazil, Austria, Turkey, and, possibly, other countries which have unfavourable trade balances with West Germany.

Dr. F. Shinnar, head of the Government's purchasing mission in West Germany, said that \$500,000 of raw rubber will be bought from Malaya, and \$400,000 of hides from Argentine and Brazil. \$750,000 of oil-seeds would be bought from a non-German source.

Approval has also been obtained to purchase \$750,000 of timber from Austria and \$3½ million of wheat from Turkey on account of reparations payments beginning next April.

More Shipping Sought: Of the \$100 million released for the period up to March 31 1954, \$37½ million has been earmarked for fuel from sterling sources. Other goods of non-German origin are included and, according to Dr. Shinnar, the scope of such transactions may be broadened next year.

One of the mission's suggestions for which Government approval was awaited was the construction and purchase of two passenger-cargo vessels of 8,000-10,000 tons, two 8,000-ton fruit carriers, two freighters of 2,000-3,000 tons and a floating dry dock of 7,500 tons. Total cost of these would be about \$15-17 million. As such purchases could not be completed within a calendar year, a payment basis of 20 per cent. on order, 30 per cent. on delivery and the balance three to five years after delivery had been agreed on.

Dr. Shinnar said that the prices being paid for reparations goods compared favourably with world quotations. The purchasing mission was a coveted customer because it paid cash.

Chief Rabbi Uziel Dies: Almost on the eve of the New Year, just before Sab-

bath began last Friday, 73-year-old Chief Rabbi Ben Zion Meir Hai Uziel, the spiritual leader of Israel's Sephardim, died after a long illness in Jerusalem. Rabbi Uziel occupied an important place in the religious life of the homeland for many years. He was born in Jerusalem and at the age of 43 became Chief Rabbi of Tel Aviv and Jaffa, becoming Chief Rabbi of the Sephardi community in 1939.

INFLUENCE OF RELIGIOUS PARTIES

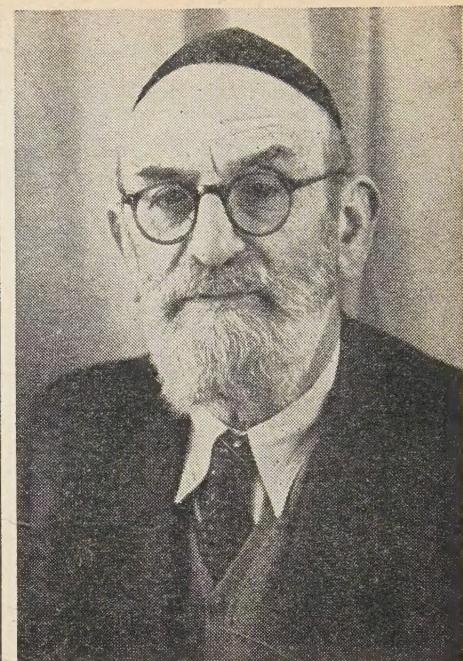
In past months, political events in Israel have repeatedly revealed profound differences between the orthodox and non-orthodox elements of the population, writes Yaakov Morris from Jerusalem. Although the Education Act, the recently-passed Marriage and Divorce Bill and the Women's National Service Act have shown that compromises can be found, the fundamental issue still remains, commonly summarised in the question: Should Israel be a secular or a religious State?

The Religious View: Regardless of the differences within the religious camp, it is united on the following view. Israel is a Jewish State and by Jewish is meant a State based on traditional religion. Without that religion the Jewish people would not have survived and the State would not exist.

The common factor shared by the people living in Israel and the Jews of the Diaspora is their religion. Without it, world Jewry would disappear and the State would become just another Middle-East country whose nationals would be 'Israelis'.

Before the dispersion, Judaism had been not merely a religion but a way of life which determined the economic, social and cultural existence of the nation, indivisible from politics and Government. In the dispersion we were unable to practice Judaic laws fully, but masters of our own house once more, we can live a full Jewish life in the sense of traditional religion.

The Secular View: To those who look forward to the creation of a secular society in Israel, and these include Mapam and the great majority of Mapai, the General Zionists and Progressives, Jewishness means nationality as it is accepted in England and other modern, democratic states. Religion has its part to play in the personal life of the individual, but it should be separated from

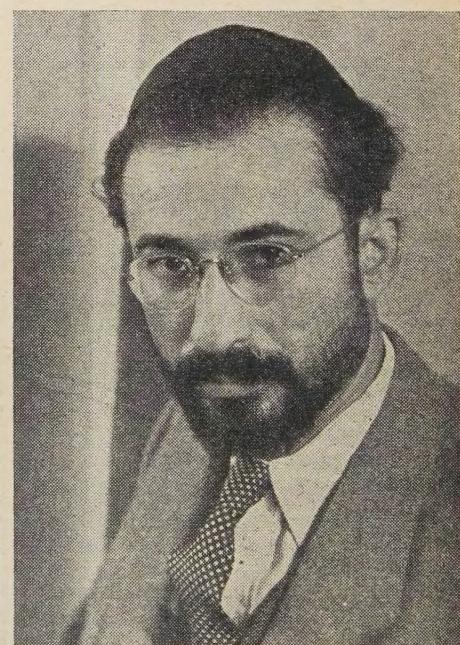


Abraham Deutsch, a prominent leader of Agudat Israel, who are firm advocates of a religious State.

the politics and government of the nation.

Although religion has played a vital role in maintaining the existence of the Jewish people in dispersion, other factors upon which normal national existence is based have been regained through Statehood. Religion, therefore, becomes but one element in the national consciousness and cultural life of Israel.

The unifying factor between world Jewry and Israel today, according to this



Shlomo Lorenz—one of the young Agudist leaders marked out as a coming man.

view, is the evolution of nationhood itself through Zionism as a political movement, and the joint participation in the building of the material and cultural conditions of Statehood.

The new nation has to be built in accordance with contemporary democratic principles, one of the tenets of which is freedom of conscience and the right to worship. Democracy implies majority rule and protection of minority rights, and does not imply the imposition of immutable religious law upon the individual through State legislation. Both religion and non-religion can co-exist within a democratic state and traditional Judaism has to adopt itself to this new situation by democratising and 'liberalising' its conceptions.

Common Ground?: But there are some points on which considerable numbers of people of all parties can find common ground, at least for the present. While the arguments both for the religious and secular state have much historic and contemporary justification, both have attempted to transplant principles acquired in exile to a new society which has yet to develop its own values. Many aspects of religious law are incompatible with modern society, and many secular ideas fail to meet the distinctive problem of a Jewish State.

In general, it is accepted that Israel could not afford the development of a *Kulturkampf* between intractable viewpoints which could only result in a disastrous break up of a society still in transition. Moreover, most of the battles are being fought around issues which were valid in order to preserve Jewry intact in the Diaspora; but only obscure the real problems of Israel's political and cultural future. The State, with both its religious and non-religious populations, can serve as a rallying-point for all sections of Jewry outside.

The "Sabbath" War: In the meantime, practical issues such as the Education Act, Marriage and Divorce Bill and Women's National Service have brought the conflict to the forefront. Compromises have been found, but have left rankling feelings and many more practical issues arising out of daily life have yet remained unsolved.

The Rabbinate has permitted many essential services to be maintained on the Sabbath and religious Kibbutzim have found their own solutions to practical difficulties such as milking cows on the Sabbath and destroying the milk.

Transport on the Sabbath is one difficulty. The religious element are in favour

of a ban on all public travel and entertainments on the day of rest. Their opponents demand freedom of transport and entertainment, complaining that as no week-end exists in Israel, one solitary day is left in which to visit friends, travel to the seaside, go dancing, visit cinemas and theatres or follow other amusements.

The question of Kosher meat is another issue which has aroused deep feeling. Those condemning the sale of non-Kosher meat, available only to a small part of the population because of its exorbitant price, insist that a violation of *Kashrut* strikes at the roots of Judaism. Those in favour of non-Kosher meat point out that foreign currency shortage is aggravated by the country having to purchase Kosher meat at expensive prices, or do without it altogether. In view of the lack of protein in the national diet, better non-Kosher meat than none at all, they say.

In the meantime the struggle goes on, but it would be a mistake to think that such extremists as the *Neturei Karta* and the right-wing *Agudat Israel* have the support of a majority of religious people. Whereas the *Mizrachi* and *Poale Mizrachi* are prepared at times to compromise, the extremists earn both religious and secular resentment by overturning taxis, burning shops and resorting to other acts of terror.

Is Co-Existence Possible? : But although only extremists have actually attempted to sabotage agreements by force, demonstrations and other anti-national activities, there is growing restiveness on the part of moderates at the price exacted for compromise.

The 'secularists' (who are not limited to the anti-religious) feel, for example, that the new Marriage and Divorce Bill, with the powers it confers on the Rabbinate, is incompatible with a modern, democratic state. Many women, in particular, resent the Act as perpetuating their inequality before the law. This is particularly disliked in Israel where women have played leading roles and shouldered equal responsibility in the development of the country.

No Radical Solution: Israel is too young, and too insecure to find a radical solution to this problem. It may well take many decades, even centuries, before a national culture is evolved which will satisfactorily embody the best elements of past and present history. Those interested in strengthening unity realise that in Israel society and politics dogmatism is one of the greatest threats to the future of the State.

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ARAB SUPREME DEFENCE COUNCIL JORDAN, IRAQI COMMANDERS DISQUALIFIED

The Arab Supreme Defence Council met in Cairo for the first time on Friday night to plan the establishment of a unified high command for the Arab League armies. The Council is made up of the war ministers of the signatory nations of the three-year-old Arab collective security pact—Egypt, Iraq, Jordan, Syria, Lebanon, Saudi Arabia and Yemen, with Libya the only member who has not yet signed.

The plans for a unified Arab command and headquarters were revealed by Wing Commander Abdul Latif Baghdadi, Egyptian Minister of War and chairman of the conference. The Defence Council meeting, which will continue through five days of closed sessions, was called to consider the thus far undisclosed results of a conference of Arab League chiefs of staff that ended earlier last week.

No connection with West—Fawzi: Foreign Minister Mahmoud Fawzi of Egypt added that all ideas of a common defence of the Middle East by the association of Arab and Western or Balkan defence organisations had been abandoned. He said while a unified Arab headquarters would augment the Arab military role on the world scene, there could be no contacts between the Arab security pact and the North Atlantic Treaty organisation because such a relationship would be that between master and servant.

Commander Baghdadi said the supreme Arab headquarters would begin functioning "after the Defence Council completes its meetings." He did not indicate who might be chosen supreme commander. It is likely the post would go to an Egyptian or Syrian. The British affiliations of two other leading contenders, on the basis of relative armed might—Jordan and Iraq—would probably disqualify them in the final analysis, it was reported from Cairo.

JERUSALEM POLICY LEAGUE UNCERTAIN

In Jerusalem the Arabs are at the point of no retreat. This was the message to the Arab World on the eve of the meeting of the Political Committee in Cairo. It was delivered by Ahmed Al Shukeiry, the Arab League's Assistant



Ahmed Shukeiry—"tears of no use."

Secretary-General. He told *Al Ahram*:

"Israel is preparing to seize Jerusalem and face the world with an accomplished fact. Jerusalem had become a second Berlin. Jerusalem will belong to whoever proves the stronger. Lamentation and tears are of no use. The Jews will never forget Jerusalem. Christians and Moslems alike must set up a joint defence body to repel a Jewish attack."

During the weekend the Arab League Political Committee discussed for the first time the question of Jerusalem retaining its Arab character, as opposed to its being internationalised, an Arab League spokesman declared in Cairo.

On Monday evening the Political Committee agreed:

- ¶ to set up a Palestine Militia on the Israel border of Jordan which would be made up from units supplied by each of the Arab States;
- ¶ in this way to bring about the militarisation of the Arab border villages as requested by the Jordanian Premier Fawzi el-Mulki;
- ¶ to Egypt's offer to provide arms and military help to strengthen the Jordanian forces on the border.

Jordan National Guard: The Political Committee has voted £500,000 to help Jordan strengthen her National Guard to defend the frontiers against Israeli attacks. The money would also help to rehabilitate Arab villages in the border area.

EGYPT TALKS TWO VOICES

The return of General Sir Brian Robertson to London focuses attention once more on the endlessly dragging Anglo-Egyptian talks, reports Robert Gee, Our Special Middle East Correspondent.

I gather from London reports that the informal discussions proved "hopeful" and have been conducted in "a not entirely unfavourable atmosphere." The stubborn fact in Cairo, however, is that the talks have been quite unproductive.

They have now brought home to both sides that unless one of them gives way nothing will be gained by continuing the talks on their present basis.

Converts to Violence: The door is still wide open to any new proposals on either side but the Egyptian negotiators have no faith in the talks. They do not believe that Great Britain will agree to Egypt's demands and they do not mind telling the country just how bad the position is.

No Hope? There was no hope of Egypt's demands being accepted by the British, Major Salah Salem, member of the Revolutionary Council, said at the Headquarters of the Liberation Rally in Cairo on September 1.

"I announce on behalf of the Government and members of the Revolutionary Council that there is no hope of our demands being granted by the British. There is no hope of our country retrieving her rights except through self-denial and sacrifice," he added.

"British Prevent Social Reform": Another warning was uttered in New York, after his arrival there from London by Mustafa Amin, co-publisher of Egypt's daily *Akhbar*. He said that if Britain did not agree to withdraw her troops from Egypt within three months "there will be armed uprisings and a catastrophe—Egyptians will be fighting the British." Britain must end her military occupation before Egypt could begin a social reform programme.

Mr. Mustafa Amin added: "The British are stalling in their talks with Egypt, thinking that time is their ally. The more time they waste, the more Communism is spreading in the Middle East." The Communists were "capitalising on the occupation. We must grasp this propaganda flag from the hands of the Communists so we can fight them properly."

IN THE NEWS

JEWISH COMMANDERS

Who is the greatest Commander in Jewish military history? My curiosity was roused by a recent article in this paper by Yigal Allon. In this he referred to the late Yitzhak Sadeh, the founder of the Palmach, as "the greatest commander in Jewish history." I recall Sadeh's dynamic leadership in the early and grim days of 1948, but I thought that Allon was exceptionally categorical in his statement.

I have now had a note from him in which he explains that his description of Sadeh gained an emphasis in translation which he did not notice at the time. His respect for Sadeh, who was his teacher, was unbounded and he would describe him as "one of the great Jewish Commanders."

But who was the greatest? My query remains still unanswered. Apart from biblical figures and many marginal names through the centuries, the only outstanding name is that of Monash who commanded the Australians in World War I, and also some of the Russian Generals in the last war; outstanding of course was Cherniakovsky who was killed in action and who was one of the foremost and most brilliant Soviet military leaders. But offhand I cannot recall a single outstanding American Jewish military Commander.

There was also, of course, the cockney General Cohen who served as military advisor in China but more legend than fact is associated with his name.

COLONEL'S HORNET'S NEST

A short while ago the Jordan Government lifted the ban on the publication of the name of and news about Col. Abdullah et-Tel, who was once Abdullah's favourite and Military Governor of the Old City during the Palestine War.

In a letter to *a-Sarish*, which the paper has been allowed to publish, the one-time Arab Commander of the Arab Legion, refutes the statement made by former Premier Tewfik Abul Huda to the Jordan Parliament early this year that he (Tewfik Abul Huda) had been away when the "triangle" annexation to Israel had been decided upon.

Col. et-Tel affirms that the agreement was signed at King Abdullah's winter palace in the presence of Abul Huda and the Israel delegation on March 30, 1949. Col. et-Tel urges that a public



Major-General Moshe Dayan with Colonel et-Tel during the drawing up of the Jerusalem border.

investigation be conducted into the circumstances leading to the "Triangle" agreement, which he calls a "catastrophe."

PRIVATE INVESTIGATION

I have now been able to conduct my own private investigation into the negotiations to which the Colonel refers. I am not so sure that he is wise in stirring up this particular hornet's nest. After all, a good many high officers, Israeli and Jordanian, and some civilians, were present during these negotiations.

The picture which emerged from my investigation shows that the ex-Jordanian Premier Abul Huda was actually not present during the initiative of the agreement; he had excused himself because, he said, he felt unwell.

But the surprising feature of the negotiations which emerges is that the leading protagonist for the present Israel-Jordan border was none other than Col. et-Tel himself. He pressed the Israelis to accept this boundary, cutting through Arab villages and dividing Arab homes from their fields on the grounds that he had insufficient forces to defend and hold a more extended line.

When Israeli negotiators pointed out the difficulties that might arise from this particular border, he insisted that all he wanted was to have the names of the villages on his side of the border—it did not matter about the fields.

I am surprised that Col. et-Tel, who was one of the ablest and most intelligent of the younger Arab officers, should have raised this issue again; he

cannot help his campaign against the present regime in Amman. The Colonel has been sentenced to death in absentia by an Arab Legion Military Court in connection with the assassination of King Abdullah.

DANCER TURNS FILM DIRECTOR

Swedish-Jewish ballet dancer and choreographer Tutte Lemkow, whom many will remember for his remarkable performances in the films *Moulin Rouge* and *Captain's Paradise*, has turned his talent to film direction in a comedy, *The Final Shot*. Utilising an original cinematic idea, the film is a lyrical, tender, often hilarious, account of the adventures of a camera with personality and a small girl.

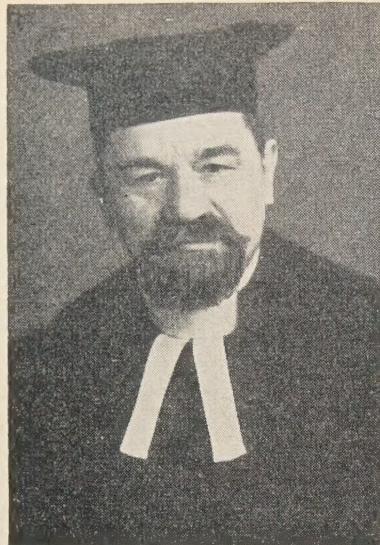
Lemkov has assembled a group of talented Jews to assist him. Producer is 25-year-old stage producer Peter Zadek, who produced the Royal Court Theatre's French-language success, *Les Bonnes*. Technical director is Edgar Vetter. The small girl is played by eight-year-old Gilgi Hauser, a gifted little actress whose father is the Jewish actor, Philo Hauser.

Others in the cast are George Margo, from *Guys and Dolls*, dancer Sara Luzita and Patricia Plunkett. The script is by Tutte Lemkow and Emanuel Litvinoff.

THE LESHEMS

For three years Peretz Leshem has fulfilled the London posts of First Secretary of the Israel Embassy and Consul of Israel. Now he has gone home to take

(Continued on page 11)



NATIONAL KOL NIDRE APPEAL FOR ISRAEL

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Peretz Leshem (centre) with the Israel Ambassador (left) and a group of his colleagues.

(Continued from page 9)

up a Foreign Ministry post. Few foreign diplomats can have become so familiar to people in this country during their service here, for Leshem has lectured and addressed meetings up and down the country and in the course of his duties has met thousands of people en route to Israel from Britain. His quiet, diffident personality has impressed itself on the Anglo-Jewish community and his friendliness and sincerity has earned respect.

Leshem has always had a keen interest in youth affairs and education and it is evident that his work over many years with Hechalutz and Youth Aliya, whose activities he directed in Paris between 1948 and 1950, gave him great satisfaction. He is an acknowledged authority on youth training and education and has written widely on the subject in Israel's Hebrew press.

Mrs. Leshem retained her interest in Youth Aliyah during her stay here and was an active member of the lively Israel group of Youth Aliyah. No doubt the Leshems will resume close contact with this valuable organisation on their return to Israel.

Hamazkir writes:

NEW YEAR MEMORIES

The recurrence of New Year naturally revives memories of some of the places where it was my fate or fortune to celebrate that season of solemn assembly in bygone years. Perhaps the remotest and most outlandish spot was a little town named Masterton, about fifty miles from Wellington, in New Zealand. I was touring the Dominion in the interests of the Palestine Restoration Fund, in the days before the Keren Hayesod was born, and I was told that although there was only one Jewish family in Masterton,

it was well worth visiting because a generous response could be reckoned upon with certainty. The only day available for the journey was a Sunday, on which the eve of New Year happened to fall, and as no trains ran on that day owing to the Sabbatarian code of the railwaymen, it was necessary to travel by car. But I was assured by a leading Wellington Zionist, a nephew of David Wolffsohn, who was going to accompany me, that it would be quite easy to complete the return journey in good time for the synagogue service in the capital.

Had I known what sort of journey it was going to be, I doubt whether I would have undertaken it. For, about half-an-hour after we left the city the road began to run along the edge of a precipice, with the vast abyss of the Rimutaka Gorge on our left, and, on our right, overhanging rocks, through the clefts of which howled a bitter wind. It was through this awe-inspiring scene that we drove for an hour and a half, and when we reached our destination I decided not to return until I could do so by train. The family that I went to see consisted of a venerable couple and their three married sons and their wives, who lived close to one another. They were glad to have me as their unexpected guest over the festival, and I left them with a very substantial cheque.

CHAIM SOUTINE

Among the galaxy of Jewish artists who migrated from Eastern Europe to Paris in the early part of this century, and there achieved fame, if not not fortune, not the least important is Chaim Soutine, whose death occurred just ten years ago. He was born in the Ghetto of Smilowitsch, near Minsk, in 1894, and aroused considerable hostility in the little community when, as a boy of sixteen, he decided to go to Vilna to study painting. He remained in that city only a year, as he felt that in order to achieve his ambition he must go to the French capital. He there found sufficient incentive and inspiration to strike out on a path of his own and to steer clear of the various schools of Cubism, Fauvism, and Surrealism. For a long period he created nothing of any account, and then in one year produced as many as two hundred pictures, by virtue of which he was ranked with Beckmann and other Expressionists.

Shortly after the outbreak of the war Soutine fled from Paris to a little village in the Touraine. But owing to privations he became seriously ill in the summer of 1943, and soon after he was taken to hospital in Paris he died.

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The Consecration and Erection ceremonies will take place in Jerusalem, the cradle of Free-masonry, on Tuesday, October 20th, 1953, and will be attended by a large number of distinguished Freemasons from the United Kingdom and all parts of the Commonwealth. For the purpose of enabling Brethren in this country and their Ladies to attend this historical event, arrangements have been made for them to travel to Israel in groups at specially reduced rates. A complete sight-seeing tour of the country and accommodation in first-class hotels is included. Brochures and further details can be obtained from:



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EISENHOWER'S MID-EAST REPORT

SECURITY INCOMPLETE

POLICY IN PERSIA DESCRIBED

After studying the 1,200 pages of transcript of evidence presented to the House Foreign Affairs Committee on the Mutual Security Act, President Eisenhower, on August 17, approved the policy report to Congress. He commended the programme in his letter of transmittal as serving "the safety and self-interest" of the United States by ensuring the security and well-being of other free nations.

Middle East in Ferment: The Mutual Security Programme has provided economic and technical assistance to the Near Eastern countries of Iran, Israel, Egypt, Iraq, Jordan, Lebanon, and Saudi Arabia, and to the independent African countries of Ethiopia, Libya, and Liberia. Military grant assistance has been provided to Greece, Turkey, and Iran.

This vital region is presently in ferment. Its governments are beset by serious economic difficulties and buffeted by ever-recurring domestic crises. Insecure in their position and struggling to consolidate their power, these governments suspect the intentions both of one another and of the outside Western world.

Israel-Arab Animosities: There is the bitter feeling between the Arab nations and Israel. The Arab people feel that

Israel will expand to threaten their interest and territories. The Israelis feel that the Arabs may try to clamp a military vice on their country and ultimately squeeze it out of existence. Animosities are further intensified by the Arab refugee problem.

There is the Anglo-Iranian controversy over oil. Iran's economy totters with the cut-off of its previously huge oil revenues.

There is the tense situation with regard to control of the Suez. The British and Egyptian governments cannot yet agree over final authority and management of this vital base, its airstrips, and supply depots.



Incendiary Nationalism: In all these disputes, so filled with high emotion and incendiary nationalism, the United States is avoiding any unwanted interference. We have been ready at all times, however, to aid in finding peaceful solutions and our good offices have always been available to interested parties.

The United States is helping to provide the governments of the Near East and independent Africa with skilled personnel they have requested to help carry out their country development programmes. As of June 30, 1953, some 600 American technical experts were supporting the efforts of the people of the area in every vital field of economic and social endeavour.



Dulles, the Emir Feisal, Eisenhower—"oil-rich Saudi Arabia desperately needs—water."

In the fiscal year 1953, \$34.5 million was expended for technical co-operation programmes in the Near East and Africa. This brings to \$60.6 million the total amount expended for these programmes since July 1, 1951.

More water for irrigation, better seed, modern soil practices, improved tools—all have brought tangible results. It has been demonstrated that preventable diseases can be controlled. D.D.T. spraying has brought about a marked decrease in malaria. Safe water-wells have cut down water-borne diseases. The training of teachers and the improving of instructional facilities and methods have helped expand rural and vocational education.

Special Economic Aid: To make an immediate impact on the economic difficulties now standing in the way of area stability, and to improve relations with the West with a view to obtaining wider participation in the structure of the non-Soviet world, a regional approach must also be made to the problems underlying United States relations with the nations of the area.

For this reason, a "single package" of special economic aid funds has been authorised for the next year's programme. This integrated approach will enable the United States to meet specific situations of a political and security nature and to take prompt advantage of opportunities for economic and social development.

Agriculture: In Jordan, the Arabs have witnessed the magic of modern methods. Water-spreading techniques developed in the western part of the United States were introduced, and arid land that has been wasteland for centuries sprouted grass. The Arabs have found that barren soil at last may be put to fruitful use.

Egypt and the United States are co-operating in a programme to reclaim wasteland and resettle farmers. Egypt today is over 95 per cent. desert land, and virtually all the country's population is squeezed within a narrow strip in the Nile Valley.

An Egyptian-American Rural Improvement Service has been established, and plans are underway to carry out drainage and development work in two project areas—Baheira and Fayoum—that will reclaim 80,000 acres and make room for resettlement of 16,000 families of landless peasants.

In Iraq, a similar land resettlement project is underway with United States technical assistance. Under an agreement reached between the United States and

the Government of Iraq, American technicians will assist Iraqi officials in the fields of agriculture, irrigation, education, health, and housing.

Fighting Disease: Healthy people are a nation's greatest asset. The Mutual Security Programme's health and sanitation programme is aimed directly at reducing the incidence of preventable diseases by improving the medical services to the people and instituting better water sanitation facilities.

Saudi Arabia and Iran, like so many other countries in the Near East, have a high rate of malaria and other diseases. A public health programme, concentrating on preventive measures, is underway in Saudi Arabia. A D.D.T. anti-malaria spraying campaign was carried out in Iran on a nation-wide scale by Iranian technicians trained for the job by American experts. Specially designed mobile health units are being used to demonstrate trachoma treatments and to train health technicians in Libya.

In oil-rich Saudi Arabia, the development of the country and the improvement of living conditions depends primarily on one factor—water. There, as many other countries, water is scarce and has to be carried for many miles. Finding water in this thirsty land was a task that was tackled by top-notch American hydrologists who described it as the toughest geological problem anyone ever came up against. But additional water supplies have been found.



Exporting American Education: Special courses are being conducted at the American University at Beirut, Lebanon, in agriculture and engineering, public health, economics and finance, and public administration. These courses are designed to train students of Arab nations for public service in the four fields considered essential to the economic development of the region.

In Iran, more than 6,000 children in one region alone are now able to go to school as the result of a school building programme being carried on by the Ministry of Education with American co-operation.

All these activities represent down-to-earth examples of the way the United States is co-operating with the governments and the people of the Near East and Africa. Taken individually, they are not projects of great magnitude, but moving in concert they are pushing the clock centuries ahead.

Solving Refugee Problem: The United States Congress appropriated \$60.1 million under the Mutual Security Appropriation Act of 1953 for Palestine refugee relief and rehabilitation. Of this amount, \$16 million was paid to United Nations Relief and Works Agency (U.N.R.W.A.) by June 30, 1953.



Israel crack army unit on parade—"Near East security only partial."

The first six months of 1953 witnessed the further development of programmes by U.N.R.W.A. to help the Palestine refugees become self-supporting. Previously sketchy projects became the subject of concrete planning, with U.N.R.W.A. and Near Eastern Governments working in active and close collaboration. Meanwhile, a relief programme was being maintained for the more than 800,000 refugees on relief rolls.

Economic Aid to Israel: The United States continued to carry out a programme of special economic aid to Israel, in addition to a programme of technical assistance. This special programme was initiated in the amount of \$63.5 million from fiscal year 1952 appropriations and was continued through fiscal year 1953 with an appropriation of \$70.2 million.

Of the \$70.2 million in special aid funds for fiscal year 1953, roughly \$44.6 million was expended for current consumption items. The largest portion, about \$23 million, was used to buy food-stuffs. Other commodities purchased included fuel, fertilizer and fodder, pesticides, raw materials, and medical supplies.

Resettlement and capital development items totalled \$25.6 million. The two largest items of these expenditures, totalling about \$11.5 million, were for irrigation equipment—principally mater-

ials for manufacturing irrigation pipes, motors, and pumps—and for housing construction. Power and industrial equipment, farm machinery, transportation equipment, and similar items accounted for the balance of expended funds.



Near East Defence "Partial Success": From the standpoint of defensive strength in the area of the Near East as a whole—that is, the area stretching from the Greece-Turkey Mediterranean region, eastward to the sub-continent of India, and southward through Saudi Arabia and Egypt—the Mutual Security Programme has achieved substantial, if partial, success.

The substantial success lies in the greatly strengthened posture of Greece and Turkey. Powerful resistance could be offered to any direct attack. Turkey is in a strong flank position to protect the road to the oil of the Persian Gulf.

The success is only partial because, although the area is still free of actual Soviet occupation, it cannot by any means be considered safe for the free world.

Americans in Persia: The Turkish Army is being organised into a hard-hitting, relatively mobile force that can be deployed quickly along the country's critical frontiers.

In Iran, United States military aid has been designed to assist in the maintenance of internal security and to increase the defence capabilities of the Iranian armed forces.

THE JEWISH CONCEPTION OF HISTORY*

By DR. A. ALTMANN

Judaism, it is generally agreed, discovered the religious significance of History. Its fundamental religious experience is related to historical events. The Exodus from Egypt, the desert wanderings, Sinai, the conquest of the Promised Land, the destruction of the first and second Temple, exile and restoration—all these historical events are religious terms, key-words in the religious vocabulary of the Jew. They are embodied in the sacred calendar, and form the backbone of Judaism. Strike History out of the context of Jewish religious life, and what is left will no longer be Judaism.

The Patriarchs As Archetypes: Occasionally attempts were made to obliterate the historical meaning of the Festivals and their ritual, and to interpret them, in estoric fashion, as symbols of the inner life. This happened amongst the extreme allegorists of Hellenistic Judaism whom Philo of Alexandria blamed for their "recklessness." Others, including Philo, the Therapeutae, the medieval Jewish mystics, and the various schools within the Hasidic movement, left the historical meaning of the Festivals and other ceremonial intact but, nevertheless, endeavoured to overlay it with allegorical significance.

Thus to Philo the Patriarchs, Abraham,

*Originally broadcast in the Third Programme of the B.B.C.

Isaac and Jacob, are symbols and archetypes of specific virtues, and, at the same time, historic persons. Hasidic teachers interpret the dialogue between Moses and Pharaoh as one between the higher and lower soul of man, and see in the whole story of the Passover a timeless, spiritual drama. Yet not for one moment do they dream of denying the historical truth of the events narrated. For History was invariably felt to be the rock bottom of Judaism, the *terra firma* on which it was built. This, no doubt, was also the reason why Christianity was anxious to retain its connection with the Old Testament. There it saw itself grounded in a reality much stronger than any mystical experience could afford.

Judaism thus possesses not only the 'sense of the historical,' a 'keen feeling for historical destiny,' as Berdyaev put it, but is founded on historical reality, moulded by it, and never allowed to escape from it. Hence the constant exhortation to remember, not to forget, and hence also the stress on the Messianic Future as the goal and consummation of the historical experience of Israel and all the children of men.

History—The Inward View: Historical reality, as Judaism sees it, is, however, not mere fact, not mere *res gestae*. Cicero defines History as *gesta, sed ab aetatis nostrae memoria remota*, 'facts remote from the memory of the present

age.' Judaism takes an inward view of History. The 'reality' we experience, the historical process in time and space, is but the shadow and reflection of inner happenings, of man's moral and spiritual drama.

Nowhere has this interior history been more acutely stressed than in the mystical thought of *Kabbalah* and in the curiously paradoxical world-view of the Hasidim of Poland to which all transient things were but an image of the soul.

This view goes, however, back to the earliest strata of Jewish religious thinking. It surely underlies the prophetic way of reading history. The trials and tribulations of Israel and of other nations are not to be explained in terms of political history alone. One can, of course, write a history of ancient Israel in terms of Middle Eastern politics of the age concerned. But this is mistaking the husk for the kernel, the shadow for the substance. When Israël turns toward Baalism, its inner strength abates, and it falls a prey to external foes.



Politics as Reflection of Spiritual Conflict : The prophetic interpretation of History employs a familiar pattern: When Israel went wrong, God sent an oppressor to turn them back to their ancestral faith. But this simple formula is merely the abbreviated expression of a deep spiritual insight. There is a terrestrial, and there is a celestial, or inner, realm of happenings. The visible event is shaped by a conflict of spiritual forces. In Biblical symbolism, Israel's battle with Amalek is decided by Moses' steadiness in holding up his hand on the mount; Jacob's relationship with Esau when the two meet in broad daylight is decided by his wrestling with the angel in the darkness of the night. All this expresses an inward view of History which is characteristic of all phases of Jewish religious development.

There is a rabbinic saying, "A people is defeated only when its God is defeated," an utterance strangely reminiscent of Toynbee's thesis that a culture emptied of faith is bound to decay. It is spiritual reality that matters. Political crises are no mere chance happenings. They follow from inner disturbances, from loss of spiritual substance, from a misreading of history. Man doth not live by bread alone.

Interpretation of Events : It is in this interrelatedness of inner and outer history, of the sacred and the secular, that History is capable of yielding mean-

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of making sense. The mere sequence of events is devoid of meaning, is not even a "story" nor in any way "memorable." All history is event plus interpretation, and all interpretation is guided by some absorbing interest. But as long as the historian's motive remains on the plane of outer history and fails to link it with the spiritual destiny of man, the real meaning of History will elude him. We can only find meaning in History, as Karl Löwith has shown, if we accept a religious interpretation of History.



Historical Revelation as Judaism conceives it means that the historical is illuminated by the spiritual; that its opaque, obtuse character is transformed and made transparent; that its complexity becomes simple, intelligible, lit up by a light from the inner, spiritual experience. Revelation, in this sense, is the intuitive awareness of spiritual reality concentrated in time-situations. God breaks into history through the flood-gate, as it were, of the inner life. Faith is here not, as with the Greeks, a "vehement assent" to intellectual propositions, nor mere credulity, but a spiritual awareness, an overwhelming sense of being face to face with the living God.

The Greek and Hindu types of religion brush historical reality completely aside when it comes to experiencing the Divine. Time is swallowed up in eternity. The Jewish religious experience sees a Divine light shining in the darkness of Time. Thus events fall into a pattern of meaning. "This was the Lord's doing; it is marvellous in our eyes," as the Psalmist puts it. The single event may be seen to be "natural" but the coherence and pattern of a series of events bears the impress of the Divine once we look at it with the eyes of faith.

As in a good novel, we see things moving to a climax, the end foreshadowed in the beginning. History assumes the character of a spiritual drama, a unique, unrepeatable performance, and the key to its meaning lies nowhere else but in man's relationship to God.

The Moral Answer: To the prophets of Israel, that relationship is decided on the moral plane. When contemplating the vicissitudes of History, the rise and fall of Empires, the pending doom of Israel and Judah, they raise the question, "Why?" and they invariably give a moral answer. History is under the judgment of God. Where justice, mercy, humility and love are denied, individuals and nations must perish.

This view persists also in the apocalyptic reading of History but there the spiritual story of mankind is pushed back to a primordial, mythical realm. The evil exhibited in History is not merely the manifestation of personal, individual rebellion against God but the rich and fatal harvest of Adam's original sin. It is the festering of a wound which nothing can heal save the death of this sinful aeon and the breaking of a new dawn, the advent of a new order of things. A "new heaven" and a "new earth" will have to take the place of our present depraved world.

The "Fall" and the Sinaitic Revelation:

It was Hegel who once remarked that the story of man's Fall had been "asleep in the Jewish nation" and had received its due recognition only in Christianity. Samuel Hirsch, a Jewish Hegelian of the nineteenth century, retorted that whilst this remark was true it did not offer an explanation as to why this should have been so. Judaism, he suggests, could safely leave the story of the Fall alone because it offered the antidote and remedy to the poison of sinfulness. The Sinaitic Revelation was the actual healing of the primordial Fall by teaching man how to overcome evil.

But this answer of a Jewish liberal ignores the fact that in both apocalyptic and mystical Jewish thought the theme of Adam's Fall assumes a tremendous significance. *The Fourth Book of Ezra* knows already the fully-fledged theory of original sin, and the medieval Jewish mystics make ample use of it. Eleazar of Worms traces the whole of History back to the Fall of Adam. But for this catastrophic event, man would have remained a spiritual being, conversing with the angels and receiving continuous revelations of God. The same view is held by the *Zohar*, although its author is most reticent in his utterances on the subject.

Man's Rebellion: The mystery of the Fall should not too much be talked about because, as Professor Scholem interprets this reserve, it touches upon the great esoteric question as to where and how the inner Life of Divinity has been affected by man's rebellion. For in the Kabbalistic view Adam's sin turned the primordial unity of all things into chaos and this caused the *Shekinah* to withdraw from the realms below. The deeper spiritual meaning of these guarded allusions becomes clear when it is said that Adam's sin consisted in the idolatrous worship of the *Shekinah* without recognising its union with the other aspects of Divinity.

From other Kabbalistic sources we

know that this implies a deification of the sexual sphere, the cardinal sin of Canaanite idolatry, the worship of the "Queen of Heaven." All disorder in the cosmic and historical realm is thus attributed to a rending apart of the vital force from its union with the spiritual cosmos. This fissure in the spiritual world is symbolically referred to as the separation of the Tree of Life from the Tree of Knowledge.



Man as Microcosm: An element of tragedy is thus introduced into both the Divine and cosmic Life, and it is reflected in the manifest history of man. His self-seeking, isolation, frustration, and frantic effort to overcome evil by insufficient means such as magic—shall we include here also the magic of technical progress?—stem from this original aberration. The theory of the Fall widens therefore into an explanation not only of History but of the cosmic Life in general of which History is but a pale reflection. Since Adam embraced in his nature the entire array of cosmic forces—here we meet the influence of the ancient motif of man as a microcosm—his fall was bound to drag down the whole of creation. Redemption is likewise conceived as a cosmic process, as the restoration of the great harmony which was disturbed by Adam's sin.

In Lurianic Kabbalah, the doctrine of *Tikkun*, restoration proclaims the road of the redemptive process, and it is characteristic of the intrinsically Jewish outlook of this doctrine that it expected a return to the world's pristine harmony

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as a result of a concentrated, gigantic spiritual effort on the part of Israel.

The Destiny of Israel: This brings us, finally, to a consideration of the rôle which, in the Jewish view of History, is assigned to the people of Israel. There is an undoubted paradox in the concept of a nation set apart—"a people that shall dwell alone"—whose whole *raison d'être* is the spiritual salvation of all mankind. It is the difficult, almost unbearable, unity of universalism and segregation which constitutes the mystery of Israel with all its tensions, misunderstandings and challenges. No religious concept in Judaism is fraught with greater significance than that of Israel. For it sums up the destiny of the Divine in the world. It is the key to the meaning of History. Hence the pertinacity with which the Jewish people has clung to its historical identity as Israel, to the notion of the permanency of its election. The Divine experiment called "Israel" must not fail.

This faith and this determination sustain the age-long history of the Jew. The paradox we have mentioned is not a fortuitous one. It arises from the dual nature of Israel. On the one hand, Israel is a nation like other nations, enacting its life on the plane of outer, secular,

worldly history. On the other, Israel is committed to the realm of inner, sacred, Divine History. It must never succumb to a temptation to take the road of this world and mistake its pomp and circumstance for true, genuine history. It must never become drunk with its heady wine but remain awake to the Divine mystery at the bottom of History.



Every Generation Its Messiah: This is why Israel has to withdraw from the highroad of terrestrial events and give offence by its segregation. But it must, as the same time, never forget that it is chosen not for its own sake but for the world's sake. For the election of Israel is bound up with the messianic concept, a concept often misunderstood. True, it proclaims a triumphant Messiah at the end of History. It spells the victory and power of God and His anointed one. But it does not imply a naive belief that somehow all will be well in the end; that a Divine dispensation of grace will put a stop to wickedness and establish the millennium.

The triumphant Messiah, Judaism teaches, will be preceded by a suffering

Messiah, and Hasidic belief has it that every generation has its Messiah, son of Joseph, who by his suffering and self-sacrifice brings nearer the final redemption.

It is said of Rabbi Shlomo Karliner, a Hasidic saint, that he was wont to say, "Let Messiah, the son of David, come, I am ready to be his precursor, the suffering Messiah, son of Joseph."

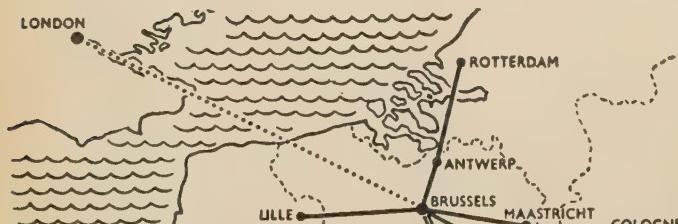
Towards the Kingdom of God: The Jewish people insisted on its chosenness not from any sense of superiority but in obedience to a Divinely-appointed mission, and was ready to pay the price for it. At an early date, certainly before the redaction of the Book of Isaiah, it applied to itself the sombre chapters about the "Servant of the Lord," chosen for vicarious suffering and for the glory of God.

The mystics exhorted Israel to bring about the redemption of the world by the power of the Spirit, by prayer, loving kindness, holy deeds, and contemplation. They felt that the mission of Israel could best be served by refusing to enter the arena of the world and by building the Kingdom of God from within Israel. They were sure that "The stone which the builders rejected shall become the head-stone of the corner."

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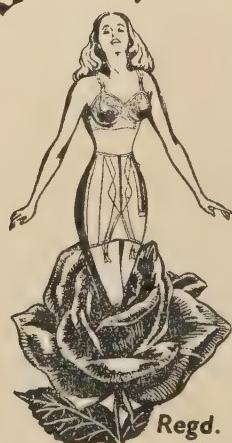
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NEW YEAR GREETINGS

THE ISRAEL AMBASSADOR AND MADAME ELATH extend cordial New Year greetings and good wishes to all their friends.

ALTMAN—Mr. & Mrs. A. Altman, Leicester, wish their dear children, grandchildren, relatives and friends a peaceful and healthy New Year and well over the Fast.

BAKSTANSKY—Mr. & Mrs. L. Bakstansky wish all their friends a very happy and prosperous New Year.

BARCAI ZIONIST SOCIETY—The Hon. Officers and Committee of the Barcaï Zionist Society wish their members and friends a Happy and Prosperous New Year.

BEERMAN—Mr. F. & Dr. H. Beerman, 36 Gloucester Drive, N.4, wish all their friends a Happy and Prosperous New Year.

BLANKFIELD—The Blankfield family of Westcliff and Thorpe Bay, wish all family, relatives, and friends in Israel, South Africa, U.S.A., and England a happy and prosperous New Year.

BRODETSKY—Sincere Rosh Hashana and Yom Kippur wishes to all friends, Zionists and supporters of Israel.—Prof. & Mrs. S. Brodetsky, 8 Brompton Lodge, Cromwell Road, S.W.7.

BRUNER—Mr. & Mrs. R. Bruner, 6 Hylda Court, St. Alban's Road, N.W.5, wish the Committee and members of the West Central Zionist Society and all friends and relatives a Happy and Prosperous New Year. *אלאה שלחה לך שנה יפה*

CHESSER—Dr. Eustace & Mrs. Chesser and family, 92 Harley Street, W.1, extend their hearty greetings for a happy New Year, 5714.

CLAPTON ZIONIST SOCIETY—The Hon. Officers and Committee of Clapton Zionist Society send New Year greetings to all members, their families and Zionists everywhere.

COHEN—*תנו טובות* to our children, mishpacha here, in Israel and in Canada.

mechuthunim here, in Giffnock and Glasgow, and fellow Zionists Vklal Israel.—Mr. & Mrs. A. Cohen, 70 The Drive, Golders Green, London, N.W.11.

COHEN—Mr. & Mrs. Israel Cohen, 29 Pattison Road, N.W.2, offer their best wishes for the New Year to all relatives and friends.

COHEN—Mr. & Mrs. Janus Cohen, son and daughter, extend all good wishes for the New Year to their friends and colleagues everywhere—29 Sneath Avenue, Golders Green, N.W.11.

COWAN—Mr. & Mrs. George Cowan, and Stanford Russell wish all their fellow Zionists a Happy and Prosperous New Year. 12 Oakfield Road, Gosforth, Newcastle-on-Tyne.

DALSTON ZIONIST SOCIETY—The Hon. Officers of Dalston Zionist Society wish all members and friends a Happy New Year and well over the Fast. Always pleased to welcome New Members.

(Our Best Wishes)

THE EDITOR AND STAFF

of the

JEWISH OBSERVER

and

MIDDLE EAST REVIEW

wish all their readers a happy and prosperous New Year.

DULA—Mr. & Mrs. A. Dula and family wish all friends and relations a happy and prosperous New Year.—29 Bergholt Crescent, London, N.16.

EAST LONDON ZIONIST ASSOCIATION—*Rebat Beth Zion*—The Hon. Officers and Members of the East London Zionist Association wish all their supporters, friends and families a happy New Year and well over the Fast.

EDGWARE ZIONIST SOCIETY—The Chairman and the Committee of the Edgware Zionist Society wish its members and friends a Happy New Year and well over the Fast.

ELLENBERG & FISHER—Mr. S. Ellenberg and Mr. & Mrs. H. F. Fisher, 82 Shoot-up-Hill, N.W.2, extend their best wishes to all their friends on the New Year, 5714. *לשנה טובות כתובו*

ENGEL—Mr. I. M. Engel extends best wishes for a Happy and Prosperous New Year to all Hatton Garden Diamond merchants, who help to make the J.N.F. Box a success—91a Hatton Garden, E.C.1.

ENGELSBERG—Mr. & Mrs. Nachman Engelsberg wish all their relatives and friends in Great Britain and Israel a very Happy New Year.

FEDERATION OF WOMEN ZIONISTS—The Honorary Officers and Executive Council of the Federation of Women Zionists wish to offer to their members everywhere and to all those associated with their work in and for Israel, greetings and good wishes for a year of happiness and achievement.

FERST—Mr. & Mrs. W. Ferst, son and daughter, 19 Ellaline Road, W.6, wish all their relatives and friends a Happy and Prosperous New Year and well over the Fast.

FINSBURY PARK ZIONIST SOCIETY wishes all its members and supporters a happy New Year and well over the Fast.

FLANCER—Mr. & Mrs. J. Flancer and daughters, 15 Lisle Street, W.C.2, wish Chairman, Officers, Committee and all members of the West Central Zionist Society a happy and prosperous New Year and well over the Fast.

FOX—Dr. & Mrs. I. S. Fox & sons, 1 Langland Mansions, Finchley Road, N.W.3, extend New Year's greetings to all their relations and friends, the Hon. Officers, Executive Council and Staff of the Zionist Federation, the Hon. Officers and members of the Synagogue Council, the committee and members of the Muswell Hill Zionist Society, and the Wardens and Board of Management of the Muswell Hill Synagogue. May the New Year bring Peace and Plenty to Medinat Israel and happiness and prosperity to its inhabitants.

FRAENKEL—Mr. & Mrs. D. Fraenkel and family, 25 Parkfield Road, Didsbury, Manchester, 20, wish all their friends a very happy New Year and well over the Fast.

FREEDMAN—Compliments of the Season and well over the Fast to Relatives and Friends—Z. I. Freedman, 24 Brampton Court, The Burroughs, Hendon, N.W.4.

F.Z.Y.—The Mazkirut and members of the FEDERATION OF ZIONIST YOUTH, together with chaverim in Israel on Shnat Sherut, wish all their friends in this country and in Israel Shanah Tovah.

GEULAH ZIONIST SOCIETY—The Hon. Officers and Committee of the Geulah Zionist Society wish all their members and their families and friends a very happy New Year and well over the Fast.

GOLDENBERG—Nathan, Edith and Philip Goldenberg send their best wishes for a happy and prosperous New Year to all their supporters, friends and families in Israel, Gt. Britain, U.S.A. and elsewhere and wish them well over the Fast—13 Hillside Avenue, Wembley Park, Middlesex.

GOLDERS GREEN ZIONIST SOCIETY—The Hon. Officers and Committee of the Golders Green Zionist Society wish Members and friends a very happy and prosperous New Year and well over the Fast.

GOTHELF—Mr. & Mrs. B. Gottheil & Family, 59 Moresby Road, E.5, wish their relatives and friends a happy New Year and well over the Fast.

HABONIM—Mazkirut Habonim sends New Year greetings to all chaverim and friends in England and Israel and to the chaverim of the World Movement. *לשנה טובות*

HAMPSTEAD GARDEN SUBURB ZIONIST SOCIETY—The Chairman and Committee of the Hampstead Garden Suburb Zionist Society wish all its members, friends and their families a very happy New Year.

HARRIS—Mr. & Mrs. Myer Harris, Geoffrey and Neville, 29 The Ridgeway, N.W.11, wish all their relatives, friends and colleagues of the Golders Green Zionist Society and the Golders Green Synagogue a happy, peaceful and prosperous New Year.

(Greetings continued page 18)

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HEBREW ARTS DEPARTMENT—The Hebrew Arts Department of the Zionist Federation of Gt. Britain and Ireland wishes all members of the Zionist Movement and the Jewish Community as a whole a happy and prosperous New Year and full progress in their cultural life. Mr. Sidney Kissilevsky, Hon. Director, Miss Sheila Shine, Secretary.

HENDON ZIONIST SOCIETY—The Chairman and the Committee of the Hendon Zionist Society wish its members and friends a Happy New Year and well over the Fast. *Dear S. Horik, organiser*

JANNER—Mr. & Mrs. Barnett Janner and family extend their best wishes for the New Year and well over the Fast to all members of the Zionist Federation, to the Jews in Israel, and to fellow workers in Zionism throughout the world.

JEWISH NATIONAL FUND—The President and Hon. Officers of the Jewish National Fund for Great Britain and Ireland extend greetings for the New Year to all their supporters, with hope for renewed efforts during 5714 on behalf of Jewry's oldest traditional medium of National Redemption.

JOINT PALESTINE APPEAL—The President and Administrative Committee of the Joint Palestine Appeal sends seasonal greetings to all Anglo-Jewry, and hopes for the support of the entire community in the Kol Nidre Appeal, thus helping to ensure a happy New Year for our brethren in Israel.

KIMCHE—Mr. & Mrs. M. Kimche wish their many friends a happy and prosperous New Year.—House Pollacek, Kiryat Shmuel, Jerusalem.

KOCHAN—Mr. & Mrs. R. Kochan and family wish all their friends and relatives a happy and prosperous New Year.—37 St. Gabriel's Road, Cricklewood, London, N.W.2.

KRAMER—Mr. & Mrs. A. Kramer, 27 Norrice Lea, N.2, extend their best wishes for 5714 to all their friends and colleagues in the Hampstead Garden Suburb Z.S. and throughout the Movement.

LEHRER—Mr. & Mrs. M. D. Lehrer and sons wish all their relatives and friends in England and abroad a happy and prosperous New Year and well over the Fast—60 Donnington Road, N.W.10.

LEVENBERG—Dr. S. Levenberg sends New Year greetings and best wishes—on behalf of the Jewish Agency—to fellow-workers in the Zionist Movement.

MAZIN—Jack Mazin Ltd., the Jewish Book Specialist of 41 Berwick Street, W.1 ('phone GER. 7519) wishes all friends a happy and prosperous New Year. Ketivah Ve'Chatimah Tovah!

MOSER—Mr. & Mrs. M. Moser and sons wish their relatives and friends a happy, prosperous and healthy New Year and well over the Fast.

NAROD—Mr. & Mrs. Bar-Cochba Narod and daughters, 35 Argyll Road, Westcliff-on-Sea, Essex, wish their parents, relatives and friends in Israel and the Diaspora a very happy New Year.

NAROD—Mr. & Mrs. Carmel Narod, 146 Clayhall Avenue, Ilford, Essex, wish their parents, relatives and friends in Israel and the Diaspora a very happy New Year.

NORTH FINCHLEY & DISTRICT ZIONIST SOCIETY—The Committee of the North Finchley and District Zionist Society wish all their members, friends, and annual dance supporters a happy New Year of renewed participation in Zionist activities. Hazak!

NORTH-WEST LONDON ZION HOUSE—Leshana Tova to all our friends here and in Israel.

PERLMUTT—Mr. & Mrs. A. Perlmutt wish their children, grandchildren, family and friends in England, U.S.A., Israel, and all over the world a happy and prosperous New Year (no Cards)—19 Queens Court London, W.2.

PERRY—Mr. & Mrs. Woolf Perry and daughters, 78 Albany Mansion, London, S.W.11, wish all their family and friends in Britain and Israel a happy New Year.

POSENER—Mr. & Mrs. A. S. Posener and son wish all friends and relatives in this country and abroad a happy and prosperous New Year and well over the Fast.—36 West Bank, Amhurst Park, London, N.16.

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RICHTIGER—Mr. & Mrs. A. I. Richtiger, 63 Greenhill, Hampstead, London, N.W.3, wish their family, friends and fellow-Zionists a very happy and prosperous New Year.

ROLAND—Mr. Samuel Roland and family of 75 Rumford Street, Manchester, send heartiest greetings for Rosh Hashana to all friends and fellow-Zionists. We pledge our support for Israel in the coming year and wish success to the efforts of the Jewish National Fund and the Joint Palestine Appeal.

SAMUEL—Mr. & Mrs. W. Samuel and Michael, 58 Wykeham Road, Hendon, N.W.4, wish all their friends at home and abroad a happy and prosperous New Year.

SAMUELS—Seasonal greetings from Dr. and Mrs. Leslie J. Samuels and Basil to their relations and friends at home and abroad—181 Lordship Lane, Tottenham, N.17.

SEGAL—Mr. & Mrs. E. H. Segal and Dorothy send greetings to all their family and friends for a happy New Year and well over the Fast.

SHOCKET—Compliments of the Season and best wishes for a happy and prosperous New Year and well over the Fast: Ketiva Ve'Chatimah Tovah! From Mr. and Mrs. Cecil Shocket and Family, "Jordans," 17 Green Lane, Edgware.

SHURMAN—Mr. & Mrs. Joseph Shurman, son & daughter, of 10 Elmfield Park, Gosforth, Newcastle-on-Tyne, wish relatives and friends a Happy New Year and well over the Fast.

SOUTH-WEST LONDON ZIONIST SOCIETY—The Hon. Officers of the South-West London Zionist Society wish all their members and friends a very happy New Year and well over the Fast.

SPEYER—Mr. & Mrs. E. J. Speyer, 2 South Parade, W.4, wish the members of the

Theodor Herzl Society and all their other friends a happy New Year.

SPINDEL—Mr. & Mrs. K. Spindel, 24a Park Mansions, N.W.4, extend Shanah Tovah to relatives and friends all over the world.

ST. JOHN'S WOOD & MAIDA VALE ZIONIST SOCIETY—The Hon. Officers and Committee of the St. John's Wood & Maida Vale Zionist Society wish their members and friends a happy and peaceful New Year. *Well over the* *Spindel*

STAMFORD HILL & DISTRICT ZIONIST SOCIETY—The Hon. Officers of the Stamford Hill and District Zionist Society wish all members and supporters a happy New Year and well over the Fast. Long Live Israel!

TUTTNAUER—Dr. and Mrs. P. H. Tuttnauer of 82 Portland Place, London, W.1, send their best wishes for good health and happiness in the New Year to all friends and family members here and abroad.

WAND—Mr. & Mrs. Sidney Wand wish their dear children, Marjorie, Leonard and grandson Mervyn, relatives and friends, a happy New Year—30 Cropthorne Court, Maida Vale, London, W.9.

WEBER—Mr. & Mrs. M. Weber wish all their friends a year of Peace, Health and Prosperity—6 Old Manor Court, Abbey Road, London, N.W.8.

WEINER—Mr. & Mrs. Max Weiner wish all their friends in England and abroad leshana tova—205 Adelaide Road, London, N.W.3.

WEMBLEY & DISTRICT ZIONIST SOCIETY—The Wembley & District Zionist Society sends cordial New Year greetings to the Jewish State and to fellow-Zionists everywhere, and wishes success to their combines efforts towards Israel's well-being.

WEST CENTRAL ZIONIST SOCIETY—The Hon. Officers and Committee of the West Central Zionist Society wish all their members and friends a very happy New Year and well over the Fast.

WIGODER—Dr. & Mrs. Robert Wigoder and daughter (Dublin) wish all friends, especially Summer Schools 1930/39, a Year of Peace, Health and Happiness.—23 Bromley Road, London, S.E.6.

WILLIAMS—Mr. & Mrs. P. Williams, Louis and Ruth, 141 Cricklewood Lane, N.W.2, send their greetings for the New Year to all relatives, friends and chaverim on Hachsharah.

WOOLFSON—Mr. & Mrs. Edward Woolfson and family wish all relatives and friends a happy and prosperous New Year and well over the Fast—399 Albert Drive, Glasgow, S.1.

WOOLWICH DISTRICT ZIONIST SOCIETY—The Hon. Officers of the Woolwich District Zionist Society wish all their members and supporters a happy New Year and well over the Fast.

YELLON—Mr. & Mrs. J. Yellon and son wish all friends and relatives in this country and abroad a happy and prosperous New Year and well over the Fast.—4 Woolmer House, Northwold Estate, Upper Clapton Road, E.5.

ZIONIST FEDERATION—The Hon. Officers & Executive Council of the Zionist Federation of Great Britain and Ireland send their best wishes for a Happy and Prosperous New Year to all their members and friends.

JEWISH AFFAIRS

MACCABIAH

PORT CEMENTS TIES BETWEEN YOUTH"

"The most important function of the Maccabiah is the collaboration it secures between young athletes and sports lovers in Israel and the Diaspora," Professor Brodetsky, who has been President of the Maccabi World Union since 1935, told a *Jewish Observer and Middle East Review* reporter.

Sport should be non-political and for this reason, Dr. Brodetsky said, he was glad to record that differences between *Hapoel*, the Histadrut sports organisation, and the Maccabi movement had largely been cleared up. The same applied to co-operation with *Betar*, the Revisionist sports organisation, and with *Agudat Israe* sportsmen.

Dr. Brodetsky recalled the establishment of the British section of Maccabi largely as a result of the efforts of Mr. Pierre Gildesgame. He also recalled the raise that had been given to Maccabi volunteers in Israel for the service they had rendered to the British Army during the war.

The Third Maccabiah: As chairman of the Technical Committee of the Maccabiah, Mr. Max Berman, a former international U.K. quarter-miler who led the British Team at the Third Maccabiah in 1950, told me that he was responsible for the organisation of trials, and the training, equipping and administration of selected team members.



Discussing British Maccabiah prospects are Lionel Shalit, Maurice Abbey, Asher Rebak and Leonard Wolfson.

He considers that this year the British team has better prospects than in 1950. This was specially true in field and track events, where young athletes were in the forefront. Sports such as swimming and jumping, which had not formerly attracted Jews, were gradually gaining in popularity.

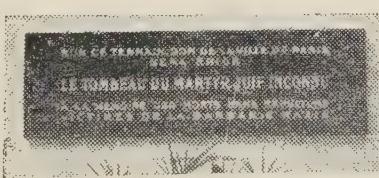
400 Contenders for Trials: This year he had more than 400 applicants for trials, as compared with 300 last time, Mr. Berman said. None of the eventual team-members, however well-known, was hand-picked, but all had to undergo the appropriate trials. He was aiming at a total of 6-700 applicants drawn from all parts of the country.

His greatest difficulty was in making the Maccabiah known to young Jewish sportsmen in this country. This year the response from the provinces had been "most disappointing". As a result the bulk of the British team came from London and the Home Counties.

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ZIONIST FEDERATION

LESHEM FAREWELL RECEPTION

A farewell reception was given last week in honour of Mr. and Mrs. P. Leshem at 77 Great Russell Street. Mr. Janus Cohen, Mr. Barnett Janner, M.P., Dr. S. Levenberg and Mr. A. Richtiger paid tribute to Mr. and Mrs. Leshem's work in this country in the sphere of Zionist activity and the Youth Aliyah Movement. Mr. Leshem responded,

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CALENDAR

(All times are British Summer Time)

New Year 5714 begins 6 p.m. Wednesday, September 9.

New Year, 1st Day Thursday, September 10. Readings from the Pentateuch Genesis xxii.; Numbers xxix. 1-6.

Readings from the Prophets 1 Samuel i. 1-ii. 10. New Year, 2nd Day Friday, September 11. Readings from the Pentateuch Genesis xxii.; Numbers xxix. 1-6.

Readings from the Prophets Jeremiah xxxi. 2-20. Sabbath begins Friday, September 11, at 7 p.m.

Readings from the Pentateuch Deuteronomy xxxii. Readings from the Prophets Hosea xiv. 2-10; Joel ii. 15-27.

Sabbath ends Saturday, September 12, at 8.3 p.m.

Fast of Gedaliah begins Sunday, September 13, at 8 p.m.

Readings from Pentateuch Morning and Afternoon: Exodus xxxii. 11-14; xxxiv. 1-13.

Readings from the Prophets Afternoon only: Isaiah iv. 6-11.

Fast of Atonement begins Friday, September 18, at 6.45 p.m.

Day of Atonement Saturday, September 19, Night 7.47 p.m.

Readings from the Pentateuch Morning: Leviticus xvii.; Numbers xxix. 7-11.

Readings from the Prophets Morning: Isaiah lvii. 14-lviii. 14; Afternoon: Book of Jonah; Micah vii. 18-20.

VOICE OF ZION

All times are British Summer Time

Wavelength 33.3m.

Sunday, 13th September

9.15 p.m. Newsreel. 9.30 p.m. Personal Column, Walter Eytan. 9.35 p.m. "Dances" by David Frishman, adapted by Shulamit Ryftin. English: David Patterson.

Monday, 14th September

9.15 p.m. Newsreel: Agricultural Review. 9.30 p.m. "The Economic Front," presented by Avner Hovnè. 9.45 p.m. Settings of Selichot Prayers.

Tuesday, 15th September

9.15 p.m. Newsreel. 9.30 p.m. Ernest Bloch's "Baal Shem." 9.45 p.m. "The Week's News," summarised by Jack Alexander.

Wednesday, 16th September

9.15 p.m. Newsreel. 9.30 p.m. "On Behalf of Israel," presented by Anita Davis. 9.45 p.m. "Music in our Land" (September edition).

Thursday, 17th September

9.15 p.m. Newsreel. 9.30 Names in the News. 9.35 p.m. "Kol Nidrei" Musical Settings.

Friday, 18th September

Kol Nidrei (No broadcast).

Saturday, 19th September

9.15 p.m. Shavua Tov: News, Programme Highlights. 9.35 p.m. "From the Solemn to the Gay": A musical programme for the end of the Day of Atonement. 9.45 p.m. "The Conquest of the Desert Exhibition"—preview by Edwin Samuel.

ACCOMMODATION

JERUSALEM one-room flat offered for one month in exchange for room in London also for one month, as from September 20.—Box 484.

JPA-JNF NEWS

Prepared by J.P.A.-J.N.F. Public Relations Department, 65 Southampton Row, W.C.1

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NEXT WEEK'S KOL NIDREI APPEAL

JPA APPEAL CHAIRMAN AND MRS. WOLFSON CONVENE IMPORTANT IMPLEMENTATION MEETINGS

A gathering of ministers and wardens from a large number of London synagogues was given a full account of the objectives and methods of implementation of the forthcoming Kol Nidre Appeal for Israel, when it met at the invitation of Mr. Isaac Wolfson at 74 Portland Place, last Thursday.

Ministers' Task: Opening a discussion on the need for gaining the full co-operation of our spiritual leaders to spearhead the aid-for-Israel movement, Mr. Wolfson pointed out that without the Kol Nidre Appeal our achievements for the J.P.A. this year would fall drastically below our pledges. He did not think there was a better method of helping to implement the Chief Rabbi's call to the community than by every minister preaching a sermon on the most sacred of all Jewish occasions dealing with our links and responsibilities toward the State of Israel.

The Chief Rabbi said he had heard a great deal lately of charges that financial support for Israel was impairing aid for local needs. In his experience, he said, this was completely false. He was himself most mindful of this community's local needs, and he had found that the ones who supported local needs most were precisely those found in the forefront of every movement organised to help Israel. He had assisted the Kol Nidre Appeal because he knew that this year many communities had not yet done their work for the J.P.A. Contributors to that Appeal were so far under 13,000 this year; but last year 28,000 had subscribed. He hoped the Kol Nidre Appeal would fill the gap. He thought it wrong that critics of secular tendencies in Israel should use this argument for withholding financial support. He was himself such a critic, he agreed, but nevertheless he was proud and gratified that Israel stood today as a great centre of Jewish religion and scholarship.

Democratic Force: The president of the Zionist Federation, Mr. Barnett Janner, M.P., said that the minister of the synagogue held in his keeping special responsibility for the survival of the Jewish people. In each congregation lay the democratic potential of the people. "Remember," he said, "that it was the

Jewish people first and foremost who created the State of Israel, not foreign governments!" Because the survival of the people depended so much on the survival of Israel, no undertaking to further the prosperity of Israel could be ignored by the Jewish clergy.

Dr. Israel Feldman, rounding off the proceedings with a vote of thanks, underlined that the slogan of the Kol Nidre campaign was "every worshipper a contributor." To achieve success, that slogan must be followed literally.

Determination to play their maximum part in this year's Kol Nidre Appeal was registered by a representative gathering of members of Synagogue Ladies' Guilds last week when they were tendered a reception at their residence by Mr. and Mrs. Isaac Wolfson. Mrs. Brodie and Mme. Leshem were the speakers.

Mrs. Brodie had recently seen for herself conditions in Israel; and she spoke of the continued need to provide all material aid for the young State. The Kol Nidre Appeal was a great opportunity for the Jewish women of Great Britain to act in solidarity, she said.

The wife of the Israel Consul stressed that Israeli women were profoundly conscious of the aid given them by women in the Diaspora. "But," the speaker went on, "we feel you must come and see for yourselves because only through personal experience of our

(Cont. p. 22, foot col. 3)

"HONOUR THY TEACHER"

THROUGH THE GOLDEN BOOK

The launching of a special Golden Book project with the slogan "Honour Thy Teacher" has taken place at a distinguished gathering in Jerusalem in the presence of President and Mrs. Ben-Zvi.

The project marks the 50th anniversary of the Hebrew Teachers' Association in Israel, a group which has contributed greatly towards the revival of the Hebrew tongue and of Jewish culture. The "Honour Thy Teacher" programme will enable men, women and children throughout the world to honour their teachers, as well as outstanding scholars and pedagogues of the past three generations through inscriptions in a special volume of the J.N.F. Golden Book, which the Board of Directors of the Fund resolved to issue.

Long Association: Dr. A. Granott, Chairman of the Board of Directors of the J.N.F., inaugurated the "Honour Thy Teacher" programme. "If there is some novelty in the idea of launching such a project," he said, "the bond between the Keren Kayemeth and the Hebrew Teacher is not at all new. On the contrary, this bond has been an outstanding feature of the histories of the Fund and the Hebrew Teachers' Association since their beginnings." The educational values inherent in the work of the Keren Kayemeth has succeeded in forging a "covenant of hearts" between the National Fund and the Hebrew teachers, Dr. Granott pointed out.

The formal opening was preceded by
(Cont. p. 22, foot col. 2)



Dr. Granott makes the call to "Honour thy Teacher." The President of Israel, with Mrs. Ben-Zvi can be seen on his right.

JPA-JNF NEWS

"FAITHFUL CITY" GETS EDINBURGH PRESS PLAUDITS

The J.N.F. full-length film drama "Faithful City" was shown at a midnight matinee in Edinburgh last week by a committee sponsoring the local effort of the Queen Elizabeth Coronation Forest headed by Mr. Jack Levinson.

The showing, which took place at the Caley Cinema, loaned for the purpose gratis by its proprietors, was under the patronage of the Lord Provost of Edinburgh. A large gathering of the Jewish community of that city, as well as distinguished visitors in Edinburgh for the Festival, were present.

Local critics received the film very well. The Edinburgh *Evening News* described "Faithful City" as "beautifully photographed and notably free of blatant propaganda. It is a forceful testimony to the work of those teachers and others engaged in the struggle to dissolve international prejudices and to youthful triumph over brutality and hate beneath the healing hand of the State of Israel."

According to the *Scotsman*, "Faithful City" is "an honest record of an international problem, the resettlement and readjustment of the orphans of war and

it succeeds as an optimistic and dramatic account of the difficulties of one children's camp in Jerusalem in achieving an answer to one of the greatest problems in Europe."

"The film, although fiction, is a moving and sincere drama. . . . There are competent portrayals by John Slater and Jamie Smith," said the Edinburgh *Evening Despatch*. Referring to the three chief child actors in "Faithful City," the critic goes on to say "they make up a young trio responsible for much of the human interest and tension of the production."

DR. HERBERT FREEDEN



Dr. H. Freedon, Overseas Publicity Officer of the K.K.L., has arrived in this country prior to making a tour of European offices of the Fund. At present lecturing in Leeds and Manchester, Dr. Freedon is due to leave shortly for Western Europe. He will meet the London Regional Council of the J.N.F. on September 14.

Dr. Freedon, whose reputation as a journalist is widespread, was previously Public Relations Officer for the J.N.F. and J.P.A. in London. He settled in Jerusalem in 1950.

"HONOUR THY TEACHER"—from p. 21 a memorable gathering at Zichron Yaakov, where the Teachers' Association was founded 50 years ago with Menaham Ussishkin as its leading spirit.

Israel's President, Yitzhak Ben-Zvi, and Professor Albert Einstein head the list of sponsors of the world-wide "Honour Thy Teacher" project initiated by the Jewish National Fund.



London

Shulamith and Isaac Feld on the occasion of their Ruby Wedding, by their Children. 19th August.

Mrs. Fany Jezierski, by friends and members of North-West London Zion House in gratitude and recognition of her splendid work in connection with the foundation of the Hebrew Kindergarten.

Valerie Fenton and Frank Collis on the occasion of their Marriage, by the Parents of the Bride. 27th August.

London-Birmingham

Mr. and Mrs. Louis Rose on the occasion of their Golden Wedding, by their Children and Grandchildren. 25th August. 1903—1953.

Leeds

Sylvia Solk and Sidney Woolf on the occasion of their Marriage, by the Parents of the Bride. 31st August.

Liverpool

Rina Haviva Sorsky and Pinkus Adiel Vardy on the occasion of their Marriage, by their Parents, Mr. and Mrs. L. Sorsky. 27th July.

Manchester

Louis Allweis and Sylvia Cohen on the occasion of their Marriage, by their Parents, Mr. and Mrs. P. Allweis and Mr. and Mrs. H. Cohen. 3rd March.

PROFESSOR B. BEN-YEHUDA

A private luncheon was tendered to Dr. Baruch Ben-Yehuda by the J.N.F. last week, to bid him farewell on his return to Israel. The luncheon had been arranged by the Youth Department of the J.N.F. in recognition of Dr. Ben-Yehuda's work as president of the World Teachers' Council of the Fund. Among those present were: Mr. J. Halevy, Rev. I. Levy, Miss B. Barwell and Dr. S. Levenberg. Mr. M. Weiner presided and Dr. Ben-Yehuda spoke briefly on education as the means for fostering the unity of the Jewish people. He asked his hearers to think earnestly of ways to fuse Israel and Diaspora Jewry into one vital cultural force.

Dr. Ben-Yehuda is the principal of the Herzlia Gymnasium in Tel Aviv and was for four years Director-General of the Israel Ministry of Education.

KOL NIDRE APPEAL—from p. 21

achievements and problems will you be able to move to fresh endeavours."

Dr. Israel Feldman, co-chairman of Youth Aliyah, added his plea for the Appeal, thanked the ladies for their co-operation and expressed appreciation for Mrs. Wolfson's generous hospitality.

TREES IN ERETZ ISRAEL

Hull

30 trees in the names of Tessa Goldstone and Leon B. Pliener on the occasion of their Marriage, by their Parents, Mr. and Mrs. P. Goldstone and Mr. and Mrs. J. Pliener. 25th June.

30 trees in the names of Brenda Valerie Rock and Ronald Levy on the occasion of their Marriage, by their Parents. 4th June.

15 trees in the names of Dell and Laurie Barnett on the occasion of their Silver Wedding, by their loving Children. 21st June.

12 trees in loving memory of the late Hyman Mostyn.

Leeds

15 trees in the name of Ian Michael Stowe on the occasion of his Barmitzvah, by his Parents. 9th May.

13 trees in the name of Malcolm Ivan Ellenport on the occasion of his Barmitzvah, by his Parents. 9th May.

12 trees in the names of Maureen Scholnick and Stanley Golding on the occasion of their Marriage, by the Mother of the Bridegroom and Parents of the Bride. 7th June.

12 trees in the names of Eileen Isaacs and David Gordon on the occasion of their Marriage, by their Parents. 14th June.

JPA-JNF NEWS

QUEEN ELIZABETH CORONATION FOREST NEWS

COMMEMORATIVE PLAQUES

All individuals, organisations and communities providing a grove or larger unit for the Queen Elizabeth Coronation Forest will have their names commemorated in the forest by plaques of the type illustrated.



The plaque in the photograph is a specimen which has been specially prepared in the name of the Deputy Chairman of the project, to show all interested the style adopted. It is made of cast aluminium, the background being black and the lettering raised.

Donations of £350 and over entitle the subscribing person or group to name a specific unit in the forest, as shown:

£350—a Grove of 1,000 trees;
£525—an Orchard of 1,500 trees;
£1,050—a Plantation of 3,000 trees;
£3,500—a Wood of 10,000 trees.

NEGEV SETTLEMENTS RECEIVING ADEQUATE WATER SUPPLIES

The Negev water project is already supplying 35 million cubic metres of water per year, and for the first time the Mekorot water company, a J.N.F.-K.H. enterprise, is supplying Negev settlements with adequate water supplies.

Five hundred workers are at present employed on the Yarkon river development project and there are now 800,000 dunams of land in the Negev being watered with supplies by Mekorot.

A NOAH'S ARK FOR ROYAL CHILDREN AT CORONATION FOREST DINNER

His Royal Highness the Duke of Edinburgh will accept a gift of a Noah's Ark for Prince Charles and Princess Anne next month, at a dinner in Guildhall, London, being given by the Council and supporters of the Queen Elizabeth Coronation Forest project.

The Noah's Ark is being made from timber from an old tree from the King George V Jubilee Forest in Galilee, Israel.

At the dinner, His Royal Highness will also receive a commemorative volume containing the names of all subscribers of twenty-five guineas and over towards the forest.

A Children's Wood, subscriptions for which are now being raised by Jewish youth organisations and religious classes of the Synagogues, will be incorporated.

SCOTTISH SUPPORT

The Jewish community in Scotland are strongly supporting the Queen Elizabeth Coronation Forest project.

A representative council has been formed, and a banquet is to be held in the City Chambers, Glasgow, on Tuesday, 13 October, which the Lord Provost of Glasgow has promised to attend.

FORTHCOMING EVENTS

Sunday, 4th October

HELP FOR ISRAEL COMMITTEE
Dance, Wembley Town Hall. Tickets 6/- each, obtainable from Miss J. Gee, 12 Holmfield Avenue, N.W.4. (HEN. 9490).

Monday, 12th October

EALING J.N.F. COMMISSION. Grand Boxing Tournament, Wembley Town Hall. Ticket prices: 2 gns., £1 10s. 0d., 1 gn., 10s. 6d., obtainable from: Mr. J. Shestopal, 47 Gunnersby Avenue, W.5-BIS. 5874; Mr. M. Baderman—SHE. 3482; Mr. S. Landau—GER. 1844 and Mr. A. Blake, 65 Southampton Row, W.C.1—MUS. 6111.

Sunday, 18th October

AVIV SOCIETY. Autumn Ball, Washington Hotel, Curzon Street, W.1. Tickets 37/6 (inc. Buffet), obtainable from Mr. B. Harrison, 65 Southampton Row, W.C.1 (MUS. 6111).

Tuesday, 20th October

SOUTH-WEST LONDON BOXING COMMITTEE. Top-line Boxing Tournament (in aid of the J.N.F. Charitable Trust). Streatham Ice Rink, S.W.16. Ticket prices 3 guineas to 7s. 6d. All inquiries to Mr. S. Bloom, 65 Southampton Row, W.C.1. Tel.: MUS. 6111.

Saturday, 31st October

PARAMOUNT AID SOCIETY Sixth Annual Balfour Ball, Dorchester Hotel, Park Lane, W.1. 7.30 p.m.—1.30 a.m. Van Straten and his Orchestra. Tickets (including dinner) 3½ guineas, available from Mr. S. Bloom, 65 Southampton Row, W.C.1. Tel.: MUS. 6111.

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Mr. G. Goodman, 28 Grosvenor Gardens	2	18	4	
Mr. J. Wittels, 2 St. Elmo Mansions	2	13	8	
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Mrs. D. Harris, 69 Castellan Avenue	5	6	0	
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Mrs. J. J. Lefton, 39 Knowsley Avenue	3	10	0	
Mr. J. Richman, 196 Dickson Road	2	0	0	
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Mr. J. Abrahams, 69 Lubnaig Road, S.3	5	0	0	
Mr. M. Sragowitz, 12 Carleton Drive,				
Giffnock	4	4	0	
LEEDS				
Mr. & Mrs. M. Moss, 7 King George Avenue	3	0	6	
Mr. S. Morris, 7 Broomhill Crescent	2	12	0	
Mr. A. Saffer, "Normanhurst," Lidgett Lane	2	12	0	
Mr. S. Tynes, 172 North Street	2	12	0	
Mr. M. Godlove, 65 Park Lane	2	12	0	
Mr. S. Segelman, 70 Kedleston Road	2	12	0	
Mr. J. Rivlin, 20 Wensley Drive	2	12	0	
Mr. M. Bott, 22 Primley Park Avenue, Alwoodley	2	12	0	
Mr. H. Lee, 261 Lidgett Lane	2	12	0	
Mr. A. Barnett, 622 King Lane, Alwoodley	2	12	0	
Mr. W. Rayner, 8 Moortown Corner	2	12	0	
Mr. Ralph Fainer, 12 Woodbourne Ave.	2	0	0	
Mr. & Mrs. A. Rivlin, 211a Harrogate Road	2	0	0	
MANCHESTER				
(In memory) Mrs. Khazam, 5 Moorfield Road	10	7	6	
Dr. S. H. Berwitz, 8 Oak Road	7	0	0	
Mrs. Marks, 4 Butt Hill Drive, Prestwich	4	11	10	
Mr. H. Levison, 16a Cavendish Road, Salford	4	0	0	
Mrs. Della, 8 Lord Street	3	9	5	
Mr. V. Cohen, 59 Woodlands Road	3	5	0	
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